

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for sheep.
n 10:11

Haugen, Rev. A. K.
marks

Volume 20

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, Second No. in May, 1944

10. 10

Pentecost

FILLED WITH THE HOLY SPIRIT

Acts 2: 1-11.

"And they were all filled with the Holy Spirit and began to speak with other tongues, as the spirit gave the utterance."

Are you longing for the fullness of the Spirit in your life? Do you look for excitement, or long for a deepening of your spiritual life? It is not every spirit that is of God. The Word of God tells us of, and warns us against the spirit of anti-christ. We are also told of people who had unclean spirits, or they were possessed by demons. To be possessed by the devil is the direct opposite of being filled with the Holy Spirit. In either case a person is yielded to a "higher" power. But in the one case it is Satan that is master of a person's life, in the other case it is God. In between the two extremes there are various degrees of "possession" according to the yielding of a person to the "higher" power.

The Word of God tells us how we can recognize the Spirit of God. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (1 John 3:2). And as Jesus had said, "He shall glorify me, for he shall receive of mine, and shall show it unto you." (John 16:14). This was also characteristic on the day of Pentecost. The disciples glorified Christ. They declared to the assembled and amazed multitude "the wonderful works of God."

This was the birthday of the Church. The Holy Spirit working through the Word, as the disciples "began to speak—as the Spirit gave them utterance."

We notice a definite change in the lives of the disciples from that day of Pentecost. They were no more fearful, but filled with new courage and zeal for their Lord. The Holy Spirit had revealed unto them Jesus in a new light. Now they understood God's plan of the suffering and death of Christ. What had taken place was according to "the determinate counsel and foreknowledge of God." The resurrected Lord Jesus was a reality to them. He was now the exalted Lord. The Holy Spirit made this clear to them, and a new joy and power came into their lives, as they bore witness of the resurrection and thereby of the finished atonement.

We look for no new Pentecost, but we look for a greater willingness among men to yield to the guidance of the Spirit of God. You will be filled with the Holy Spirit when, and to the extent that, you permit God to take possession of your life. First you must, through the Word, permit the Holy Spirit to show you your sins that you may see the need of the atonement for you. The Holy Spirit will also create faith in your heart if you will hear and read the Word. (Rom. 10:17). As you continue to yield to the Holy Spirit as He speaks through the Word you will grow "unto the fulgown man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.)

Let us be diligent in the use of the Word of God, and the Sacraments which Christ has given to His Church, that the Holy Spirit may do His work in our hearts. All to the Glory of God. Amen!

—J. P.

Do it now

Through this toilsome world—alas!
Once, and only once I pass:
If a kindness I can show,
If a good deed I can do,
Let me do it now!
I shall not pass this way again!

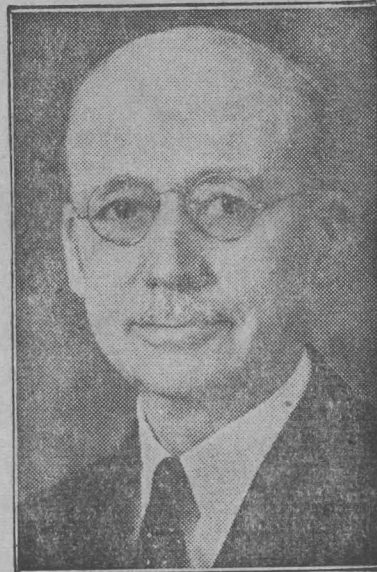
—Lutheran Herald.

Sawmills can't run without using up logs;
nor saloons run without using up boys and
girls. Have you one to spare them?



Pastor MARS A. DALE

speaker at District Y.P.L.L. convention.
Edmonton July 27—30 and
Hastings Lake Camp July 18—26



Evangelist K. O. LOKKEN

See itinerary page 2

I BELIEVE IN OUR CHURCH

Mars A. Dale

I believe in the Norwegian Lutheran Church of America! We can say what we will about it, but we can be the Lutheran Church of tomorrow if we will, because even at the present time we have everything. And that in spite of what anyone says. Of course we are human, of course we are small, but our tomorrow, as we step over the threshold of the second century, is tremendous!

I believe in our church even though everyone doesn't agree. I have a church of another synod not far from where I work; in fact, it is just a stone's throw. I do not think it feels we are much. It is a large congregation. It has its services about an hour earlier than we do. Cars are parked all over and around our church. We ask that we might have some cooperation and we are told that we can thank God that people come to church so there is hardly room to park. And we go on thanking God. The school is next door to our place. The children bat the balls through our stained glass windows. We suggest that they be careful with this, the house of God. We are told that the place next to us, the school, is as much of a house of God as is our place, and more so. And we go on letting them think that we think it is. I still believe in the Norwegian Lutheran Church of America!

I have another congregation not far from me, only a few blocks. It is of still another synod. It has capitalized on the English, God bless it for that. Its background is German, its membership consists of a good many Johnsons, Olsons, and Larsons. I still believe in the Norwegian Lutheran Church of America!

There are pastors elsewhere who tell me I just ought to get out once in a while to these big things going on in the Reformed church and meet some of the big preachers of America. I walk down, only six blocks, to my neighboring church, and there I hear a message by one of my fellow pastors, a message that warms my heart as much as any. I still believe in the Norwegian Lutheran Church of America!

Some tell me that our officials could be a lot different. Then I think of how I am sure my people think the same thing of me and how many of them wish, I am sure, that I wouldn't preach so much about sin and then level it off with grace. But I can't see any other church that has any better officials. I know some of those we have seem to be more supermen than any of the funny paper characters. And I note, too, that several Lutheran bodies are patterning quite a few things after the way we are doing things. I still believe in the Norwegian Lutheran Church of America.

I have heard some criticism that there isn't enough spiritual life in our congregations. Of course there isn't. What would we pastors be doing if there were enough? But there is one thing we have which we must be exceedingly grateful for, and that is the emphasis in our church. I do not know where it came from—they tell me it came from Norway. I do not know—I have never been there. I dare say there is not another Lutheran body in all the Lutheran churches of America that has the wholesome emphasis we have. And thanks to the former Synod for its emphasis on doctrine and scholarship! And thanks to the Haugeans for the warm, fervent love for Christ that was their emphasis, a love for Christ that helped people to know that they were either Christians or they were not, and for letting us realize that there is a great deal of difference between being a Christian and a church member, and that there is nothing wrong in spoken testimony and fellowship in prayer. And thanks to the United Church for keeping the balance and inculcating the practical into the doctrinal and the spiritual and making people realize that a sense of stewardship goes farther than giving and doing, and that it is all a matter of being. Yes, thanks to them all for their contribution to the emphasis of our church. I still believe in the Norwegian Lutheran Church of America!

With such a keen sense of the Christ life, the doctrine, and the ability to see that this Christ-life must extend to every phase of one's being, what more can a church ask for? Nothing?

All these have been established in the past century. Thanks to God for it all. The second century must see us launching out in the faith and emphasis that has been established. And, if you please—and I say it with both feet on the ground—we have the opportunity of leading all Protestantism to the cross. But launch out we must!

Faith in Action would have done just this for us; it would have been a beginning, at any rate, if we had had the action with the faith. It is not the faith we have lacked, though this statement might be challenged, but it is action that has been lacking and that, to a large extent, has perhaps been due to the Norwegian reticence. But the Holy Spirit can even break through that. May He do so!

Our first necessity is to move to town while we still possess the country. The Catholic Church today is moving to the country. She realizes that a tremendous opportunity has been lost and so she is doing all in her power to reclaim the country. That is well.

We, on the other hand—not because we have had the vision, but because our people have been "giants in the earth"—have been following the plow, and what a blessing that

TOPICS OF INTEREST

The Church Convention

The approaching convention of our Church in Minneapolis is a topic of much interest to our good church people. Church conventions are always important because they concern the work of the Kingdom of God. Various factors give this convention added significance. This is the first convention to be held in the second century of our Church. A change of name is being considered. Decisions will probably be made that vitally concern our Canada District. War conditions create many problems that must be solved. When peace comes our Church must have its machinery oiled and ready to make use of every opportunity for the Lord, to sow the good seed of God's Word which alone can make men wise unto salvation.

Our church body serves a very useful purpose. It does the work that each congregation, parish, circuit, or district could not do by itself. We are banded together to do the larger tasks through united effort. It is at the general conventions that provision is made for doing this work. There each congregation should have its representative, to speak and to vote. There the Church speaks and the Church decides. — And, Members of our Congregations, never forget: You are the Church.

The word "convention" means "a coming together." But it is not only a coming together of delegates and pastors from every part of our Church, but also a gathering together with Christ, Who is the Head of the Church. The convention is opened in the name of the Father, and of the Son and of the Holy Spirit, and the members unite in prayer for the presence, guidance, and blessing of God. "Where two or three are gathered together in my name, there am I in the midst of them," Christ assures us. Our Church Convention is a gathering of disciples, with Christ in their midst, to discuss and plan the work of the Church.

Let those who attend and those who stay home pray that each disciple might be so yielded to God that the Christ in the midst might be permitted to lead them in every decision to the glory of His Name.

—A. K. H.

has been to our church. Nothing will be able to repay our church and its people, save the blessings of God, for the great fortune that is ours in this respect. We need to hold our fort in the country.

But there is a need for us to move to town with a strong home missionary program. And that program has to be directed. It is not sufficient that the impact come from local pastors, though that must be an organized power where everyone moves in one direction and together. True, *Faith in Action* might have one man who could give all his time to one thing—to live, dream, and re-live the "one million souls for Christ" program.

What we need first of all is one man whose sole purpose is to help us visualize the possibilities by good solid work, many hours a day; searching out data and laying it before us; looking over home mission fields in country and city; dreaming about what Lutheranism, not Norwegian Lutheranism in name, but certainly in essence, can really mean to America. It just cannot be done with the small manpower we now have. It isn't fair to our officials that we expect this of them. Well, someone says, what are the district presidents for? Their work is what we have cut out for them to do, to officiate themselves to death. Their fault? No sir! Yours and mine. It is true that many of them should have much more home mission vision, but so should you and I. We lack what we lack because you and I lack it or do not express what is within us.

Yes sir, one man with vision could set the church on fire, and he could get all the (Turn to last page please)

The SHEPHERD — HYRDEN

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The Three Greatest Needs

J. C. K. Preus

Devoted teachers.
Understanding teachers.
Trained teachers.

These are the three greatest needs of our Sunday schools today and always.

Only a devoted teacher will stick to Sunday school teaching, give the necessary time to the study of God's Word and lesson preparation. There must be in the heart of the teacher love of God and love of children. That love spells devotion.

Indispensable to good teaching is understanding of God's Word, of the child, of the aims of the instruction, and of many things that cannot even be mentioned in this brief statement.

Good teaching is not to be expected of a person just because he is devoted and understanding. He will need a certain amount of training if he is to perform well the difficult task of instructing children in the saving truths.

Extremely important and far reaching in its effect is the work of the Sunday school teacher. Most parents are not taking seriously their responsibility for the spiritual welfare and eternal salvation of their children. The heavier becomes the responsibility of the Sunday school and the Sunday school teacher. If the situation is to be met adequately there must be devotion, understanding, training.

The Ten Week Teacher Training Course represents a church-wide desire and effort to give to our Sunday schools an increasing number of the kind of teachers we need. The courses offered cover a wide range of subjects. Some are content courses; others deal with methods.

Two courses are suggested for this fall: Ten Studies in the *Stewardship of the Christian Man* by Mars Dale, and Ten Studies in *Biblical History*, by Jacob Tanner. Good note-books for both courses are available.

The suggestion is made that these courses, or one of them, be studied jointly by the teachers of neighboring parishes. Set-ups requiring long drives are to be avoided. The week beginning September 12 is suggested as a reasonable starting date. The course may then be finished well before Thanksgiving.

Detailed plans for the training course ought to be completed without delay if they have not already been worked out. It is a most important part of the work of the church this fall. Our children, as well as the future of our church and of our country, require that we put our best effort into it.

Thy word will I keep in my heart that I may not sin against Thee (Ps. 119:11).

In Memoriam

The following is a part of a letter to Miss Marie Weiks of Bethany Sunset Home:

"Enclosed please find a money order of six dollars which is a donation to the Bethany Sunset Home given in memory of Our Dearly Beloved Son, Merlin Vernel Sampson who passed away April 2nd. Two dollars was given by each of the following families: Mr. and Mrs. John Nelson, Mr. and Mrs. Hugo Blomquist, Mr. and Mrs. Juhl Nelson, all of Outlooks, Sask."

—Mr. and Mrs. Vernon Sampson.

Licensing an evil is sharing it.

Evangelist K. O. Lokken writes:

"God willing, I plan to leave for Canada May 1st. My itinerary is as follows: May 3—7 Milo, Alta., Pastor R. Olson's parish. Saturday and Sunday, Luther League Rally.

May 9—14 Calgary, Alta., Evangelist P. G. Hanson.

May 16—18 Iddelsleigh, Alta. (Vacant)

May 19—24 Ibbestad and Enchant, Pastor R. Olson's parish.

May 25—28 Claresholm, Alta., Pastor R. Olson's parish.

May 31 — June 4, Prince Albert, Sask. Pastor J. T. Dahle.

June 5—11 Parkside, Sask., Mr. S. Fengstad.

June 12—18 North Battleford, Sask., Pastor J. Precht.

June 19—25 Weldon, Sask., Pastor J. Korshaven.

June 26—July 2 Birch Hills parish, Pastor P. Lerseth.

July 3—9 Fairy Glen, Sask., Pastor J. S. Stolee.

July 10—16 Prince Albert Circuit Bible Camp.

Swift Current Circuit Bible Camp, Simmie Saskatchewan, July 2—9, Rev. P. Nord-sletten guest speaker.

Circuit Convention, June 16—18 Highland Congregation North of Herbert, Sask.

Text Luke 10:38—42.

—M. O.

Edmonton Circuit L. D. R. Convention will be held in Holden June 10th.

—Olga Kirkehund.

The Swift Current Circuit Luther League Convention will be held June 9—11 in Bethel Lutheran Church west of Stewart Valley, Saskatchewan. H. F. Johnson, Kyle, Saskatchewan pastor. Convention theme "Jesus Still Lead On." The Convention opens Friday Evening June 9th, 8:00 p.m.

*

The W.M.F. of the Edmonton Circuit will meet in convention at Holden on Saturday, June 10, beginning at 10:30 a.m.

—Mrs. J. H.

*

The Moose Jaw Circuit will meet in Convention, June 30—July 2nd, at Midale, Sask. upon invitation from Bethlehem Congregation, Rev. Sigmund Bue, pastor. The text chosen for discussion is Luke 12: 4—12, and the theme is 'Fear of God'. Convention opens Friday, June 30th, at 11 a.m. and the opening sermon will be preached by Rev. Groettum. The theme will be introduced by M. Steiestol. Pastors, delegates, and visitors are urged to attend. Pray for this Convention.

Rev. John R. Groettum, Pres.
Rev. Sigmund Bue, Sec.

*

The Camrose Circuit will meet in convention at Amisk, Alberta, June 16—18.

K. O. Kandal, pres.

Two Men Prayed

By Barbara Cornet Ryberg

Two men prayed in the long ago,
Two men, much like the men we know:
One man prayed with his head held high,
With a square-set jaw and a tearless eye;
Convinced that his was a righteous cause,
He thanked the Lord for the man he was.
So, satisfied, he turned away,
The self-same man who had paused to pray.

The second man, penitent and lowly,
Dared not lift his eyes to a God so holy,
But some on his breast as he spoke this word:

"Be merciful to a sinner, Lord."
And God, who delights to forgive and bless,
Credited him with righteousness.
A guilty sinner, he paused to pray;
A justified saint he walked away.

Two men prayed in the long ago,
Two men, much like the men we know;
Two men facing eternity,
Which is like you? Which is like me?

S.S. Times.

"The Christian is not the votary of the best of all human religions. He is the recipient of a divine revelation which has brought him the knowledge of salvation in a personal Savior, and has made him the redeemed disciple of a personal Lord and Master." —Sir Robert Anderson, K.C.B., of Scotland Yard fame.

The Camrose Week

The Camrose Week this year will be held July 2—9 both dates included. Guest speakers are: Rev. G. O. Mona and Prof. E. M. Strom.

The forenoon sessions will be in the Norwegian language. The afternoon and evening session are in English.

The Annual Business meeting of the Innermission Society will be held on Wednesday of the Camrose week from 1—3 p.m. The W. M.F. will, as usual, have charge of the Tuesday afternoon session.

There will be free lodging at the Bible School as usual. Rooms may be secured at the Heatherbrae Hotel. The price: \$3 for one person per week, \$3.50 for two. Please bring your own bed covers. Under present rationing were are unable to serve meals, but those who wish may prepare their own meals at the Bible School.

A. Anderson,
E. Knutson.

REGNSKAPETS DAG

Da pastor Svensen
tippet for gamlehjemmet

"Ikke en øre faar De av mig, prest, ikken en øre!"

Proprietær Raukland var hidsig og rød i ansiktet, idet han nesten ropte ut disse ord.

Pastor Svensen lænet sig tilbake i stolen og mødte hans blik med stor ro. Det var hans første visit hos den rike godseier, som nylig hadde kjøpt stedets største eiendom, den saakaldte "Herregaard," og det tegnet for øielikket til at skulle bli ogsaa hans sidste.

"Det er jo ikke min egen sak, jeg taler," sa han stilfærdig. "Jeg ber Dem bare betenke, hvilket ansvar rikdom gir. Og disse hjem, som jeg nevnte for Dem, og som vilde være saa paakrævet netop her, baade det for gamle- og barne-hjemmet —"

"Jeg bryr mig ikke en ødt om det hele," sa proprietæren og slog i bordet. "Det jeg vet er, at jeg ikke vil hjelpe Dem. De setter bygden paa ende for at motarbeide mit valg — jeg som har været stortingsmand i to pperioder! Altsammen for disse elendige sakernes skyld, som dere har faat op paa programmet. Totalistvrøvl og jeg vet ike hvad!"

"Jeg tar ikke egentlig nogen aktiv del i politikken," sa presten. "Men som avholdsmand har jeg jo holdt en del møter, og folk vet, hvad jeg menner om den ting. At De ser saken fra et andet synspunkt, forstaar jeg saa vel. Men det er nu engang saa, at de forskjellige retninger maa bekjempe hverandre, og Gud styre det til det bedste, saa sandt vi bare bruker ærlige vaapen og handler efter vor samvittighet. Den ting skulde ikke behøve at gjøre os til uvenner, proprietær Raukland!"

Raukland saa lidt mildere ut.

"Ja, De faar nu snud og dreiet paa det, De," sa han. "Jeg er ikke en mand av mange ord. Men det skal jeg dog love Dem, at hvis jeg nogengang kommer til at se disse tingene anderledes, skal jeg hjelpe Dem. Ikke før! Og det kan bli længe til, min kjære prest!"

Men da presten Svensen var gaat, gik Raukland længe op og ned ad gulvet i dype tanker. Tilslut lo han lidt og nikket med hodet.

"Egentlig likte jeg den fyren," sa han høit. "Men presse mynt ut av mig — det skal han være blaa for at faa gjort! Ha, ha!"

Det blev en anstrengende høst for Raukland. Han var en flink taler og drog om fra folkemøte til folkemøte. Hans valg syntes næsten sikret; nu var det bare et par steder igjen, hvor han absolut burde optræde, mente hans meningsfæller. Egentlig skulde han undt sig lidt hvile først, for han var sliten nu. Men hvilken kunde han jo ta senere; og saa drog han avsted igjen en raakold høstaften. Møtet greide han, men da han kom hjem, maatte han gaa til sengs med engang.

Det blev til lungebetændelse; langvarig og alvorlig. Det var overanstrengelsen, som var gaat iforveien som var det farligste, sa doktoren; for han hadde likesom saa liten motstandskraft. Snart vidste alle, at dødens engel svævet over "Herregarden."

Proprietær Raukland var ved sin fulde bevidsthet. En klar hjerne hadde han altid havt, og han beholdt den endog like ind i døden.

Han laa der time efter time og tænkte, slik som enkelte mennesker aldrig har anledning til at tænke, og som andre kanskje ikke tør tænke. Han prøvet at gjøre op

sit regnskap, som den kloke mand han var, før teppet faldt.

Hvor snart det var kommet til det, at der maatte "gjøres op"! Han var blot et par aar over 60, og han skulde egentlig først nu til at nyde frukterne av sit livs arbeide. Han var begyndt i en ringe stilling og med smaa forventninger til livet, men heldet hadde flugt ham, og han var blit en rik mand. Politikken hadde været en løftestang for ham; han hadde svunget sig op ved hjelp av sine partifæller og det med rette, hadde han ment; for han hadde været en dyktig politiker og gjort sit parti store tjenester. Og nu hadde han naaet sine ønskers maal ogsaa i en anden retning; at kunne skaffe sig og sine et vakkert, komfortabelt landlig hjem. Ja, han hadde "utvidet sine lader og bygget dem større"; men "i denne nat skulde hans sjæl kræves av ham."

Hans liv var i fare, og den væsentligste grund var overanstrengelse. Han skulde ønsket nu, at han ikke saadan hadde kastet sig op i politikken. Hvor underlig, hvor litet det hele interesserte ham, der han laa. Han hørte blot amptummelen som en lyd i det fjerne.

Han fik da være glad over, at han fik tid til at se sine papierer igjennem. Der var dem, som slet ikke fik anledning til at gjøre regnskapet op. En plutselig død rev dem bort. Hvorfor mon denne rolige overveielsens tid var blit git ham?

Saaledes laa proprietær Raukland time efter time og tænkte ved sig selv. Og blandt de mange tanker var der en, som mere og mere tok skikkelse og trængte alle de andre tilside: at naar alt kommer til alt, naar en ser tilbake paa sit liv ved terskelen til det hinsidige, da er der andre ting, som har mere værdi end denne verdens rikdom, anseelse og makt.

Hvad hadde han gjort for de ringe og nødlidende i verden? Litet. Hvem hadde han, som vilde motta ham i de evige boliger? Ingen. Han hadde ikke tørret nogen taarer, ikke trøstet enker og faderløse. Og det kunde ha været saa ganske anderledes. En bitter tanke: nu var det forsent.

En aften kom der et bud til prestegaarden — det var et brev til presten, diktet av proprietær Raukland og skrevet av hans hustru.

"Doktoren tror jeg skal dø," stod der. "Kanske det blir saa — kanskje ogsaa ikke. Der er endnu en liten mulighet for, at jeg kan staa det over. Men medens det er tid, vil jeg rette lidt paa, hvad jeg har forsvømt i livet. Derfor har jeg i mit testamente sat av 20,000 kroner til bruk for de trængende i menigheten. De kan anvende dem, som De vil. Hvis jeg lever, skal renterne like fuldt utbetales Dem. Jeg vilde si Dem dette nu, fordi jeg lovet Dem at la Dem faa vite det, hvis jeg skiftet sind."

Det hadde kostet den døende mand ikke litet at gjøre dette. Folk vilde si, at han var blit ræd nu foran dødens port og vilde kjøpe sig adgang til himmelen. Og det holdt haardt for det stolte sind at ydmyge sig for presten.

Men han gjorde det. Han vilde ta et skridt i det mindste paa den rette vei, før han døde. Han vilde ha stillet sig paa den side, hvor de stod, som kjempet mot det onde og uretfærdige i verden og løftet retfærdighetens og barmhjertighetens fane.

Men Raukland døde ikke. Den nat sov han godt for første gang paa lange tider, og sykdommen tok en vending til det bedre. Den rike mand stod op fra sit leie som et andet menneske — som en, der var blit "fattig i aanden og hungret efter retfærdighet."

Greating Reverence

Pray yourself and then create this privilege for your boys and girls.

Encourage them to speak of that which should be most precious to them.

Guide them in making decisions.

Help them discover opportunities of service in the church and in extra-school activities.

They might prepare a worship service as the outcome of a lesson. This should be shared with the entire school.

A Sunday afternoon may be set aside for a visit to some institution or home at which time the pupils should express themselves in some form of program.

Acquire skill in this method of class procedure but pray that it might be sincere and genuine. May your boys or girls experience joy in achievement. —Carrie M. Anderson in *Teacher's Monthly*.

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt
liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Mai, 1944

Pinsedag

JEG ER VINTRÆET, I ER GRENENE

Joh. 15, 1-11

K. O. Lundeborg

“No livnar det i lundar, no lauvast det i lid.” Vaaren er kommen, livskraftene begynder at røre paa sig, det spirer og spretter paa mark og i skog. Livet bryter frem overalt paa jorden.

Pinsen er Guds rikes vaar. Efter den lange gamle testamentes vinternat begynder en Aandens vaarmorgen at gry ved Jesu komme. Gjennem de vældige brytninger ved Jesu virksomhet, lidelse, død og opstandelse løstes dødens baand, og pinsemorgen brøt livet fra Gud frem ved Aandens utgydelse, med liv og lys, med blomster og frugt indtil den store høst ved Jesu gjenkomst, da vi “naar Guds rikes vaar, paradiset roser pryde, evig der os fryde.”

Det er om dette *Aandens liv ogsaa* vor tekst taler om under billedet av *vintræet og grenene*. Som grenene lever i og av stammen, saa skal vi faa leve i og av Jesus. “O lue fra Guds kjærlighet, oplys vor troes øie”, saa vi ser litt av vor herlige stilling! Dette Guds ord er saa dypt og indholdsrikt at vi i en kort betragtning kan bare peke paa et par træk derav.

I. “*Min Fader er vingaardsmanden.*” Og han er en vis og kjærlig vingaardmand. Han plantet oprindelig en god frisk stamme, hvorfra en talrig menneskeslegt skulde vokse frem i en lykkelig verden. Men syndens orm stak den i sin rot, saa den visnet som Jonas kikajon, for haabløst at hugges av og kastes i ilden.

Men saa satte Gud *en ny begyndelse*, en ny livsstamme, den anden Adam, Guds enbaarne Søn, født av en jomfru av vor slegt utaa i vår besittet av syndens gift. Ringe og lav som vinranken skjøt han op som et “rotskud av tør jord.” Ved sin død blev han utryddet av de levendes land” (Esa. 53), men løste derved dødens baand og stod op igjen som den nye livsrot for Adams faldne stamme. Og pinsedag skjøt dette nye livstræ knop, og siden “skyter hans navn friske skud saalænge solen skinner” (Salm. 72, 17).

Ind i dene friske livsstamme blev vi *indpodet ved daaben*, “sammenvokset med ham” (Rom. 6, 5; Tit. 3, 3-5; Gal. 3, 27). Kristi evige livskraft skulde da faa strømme ind i os som saften fra træet til grenen. — Men her møter os noget forfærdelig: Jesus taler om grene paa ham som ikke bærer frugt, som visner og hugges av og kastes i ilden, som gartneren gjør med tørre kviste om vaaren (v. 2, 6).

Tænk, indpodet i livsstammen Jesus, og saa være vissen og død! Og naar han sier, “hver gren,” saa antyder han at der er *mange* av disse. Hvordan kan dette ha gaat til? Jo, mange av de dømte barn kommer aldrig til bevidst liv i Gud. Det dræpes i fødselen. Verdens kolde vinterluft i hjem og menighet dræper livsspiren. Og hos dem som i ungdomsaarene kjendte aandelige livsrørrelser, blev livsrørrelser, blev livsforbindelsen med Jesus brudt, og de blev “forlorne” sønner og døtre, selv om de fremdeles kom til at staa som grene paa træet.

Dette er Guds folks store sorg og bekymring. Naar vi tænker paa vor kirke og legger merke til at “av dømte vimler stad og land, men hvor er troens brand,” det nye Aandens liv i Kristus, saa ser vi med sorg og ængstelse paa de skarer av ufrelst ungdom som nu hugges av i krigen. Det er til at bli fortvilet over. Og saa tænker paa at vækkelsestonen lyder saa svakt i vor kirke.

Kjære dig, som har levet i aarevis som en gren paa Kristus: spør dig selv med evighetens alvor for øie: “Lever jeg det nye livet uti Jesu Kristi tro?” Nu er det Aandens vaartid. Livskraften i Jesus kan gjøre den døde gren levende, om du ikke stenger for den, “Kom levende Aande og væk det tillive som visnede hen.”

II. “*Den som blir i mig bærer megen frugt.*” Det er Herrens hensigt med os.

Til W. W. Osness Minde

Saa fik vor broder sit reisebud
Frimodig han drog ifra verden ud;
mod himmelen stod hans lengsel.
Til hvilen han vilde saa gjerne naa
sin Gud og Frelser at skue faa
bort ifra strid og trengsel.

Hav tak, da broder, for hvad du var
Dine linier var altid klar,
dit haap var i ordet grundet.
I tro du skued et evigt hjem
og vi tror saavist du naaet frem
til hvilen hvortil du stundet.

Saa kort er livet paa denne jord.
Gud gi os at følge vor frelsers spor
og agte paa tiden nøie.
Bered, O Gud, vore sjele saa
At frelste vi kunde for tronen staa
For evigt Dit navn at ophøie.

—O. A. Broughton.

En Misjonsvenn forteller i et Bytteblad

“Min mor elsket misjonen, og vi gav efter evne — ja, undertiden over evne. Men jeg forsørget min mor, og derfor maatte hun aldri vite at det kunde falle vanskelig enkelte ganger.

Eingang — et par dager før jeg fikk min gasje, sa mor: “Har du gitt de ti kronene til misjonen som vi snakket om?” Jeg hadde bare ti kroner igjen til vaare utgifter og svarte derfor: “Jeg hadde tenkt aa gjøre det næste uke.” —

“Nei,” sa mor, “aldri opsette! Du maa love aa gjøre det idag.” Jeg gjorde det straks.

Senere paa dagen kom en slektning paa gjennomreise til oss. **Da hun gikk, sa hun:** “Far og mor vilde at jeg skulde kjøpe noe godt til tante, men jeg visste ikke hvad det skulde være, og derfor maa du gjøre det.” — Og saa gav hun mig ti kroner. Gud betaler igjen.”

En tro Ven er et sterkt Væren, og den som har fundet ham, har fundet en Skat. En tro Ven kan ikke betales med noget, og hans Værd kan ikke opveies. En tro Ven er Lagedom for Livet, og de som frygter Herren skal finde ham. Den som frygter Herren, vælger sine Venner ret, for som han selv er, saaledes er hans Ven.

The sermon that declares “I know” is always more effective than one that merely says “I think”.

“Jeg har sat eder dertil at I skal bære frugt” (v. 16). Vi skal bære frugt til glæde for Gud og til velsignelse for andre, os selv iberegnet. Og her vil det være godt for os alle at spørre: *Hvilke frugter har Herren fundet i mit liv?* Tænk paa de aar du har levet som en troende. Han sier, “den som blir i mig, han bærer *megen* frugt.” Aanei, hvor fattige vi staar der! Maa bare bede: “Aa, fik jeg kun være den mindste kvist paa vintræet dit, Herre Jesu Krist.”

Hovedbetingelsen for at bære frugt er at *bli i Jesus*, bli i hans kjærlighet til os (v. 4, 5, 6, 10). Dernæst at *bli i hans ord*, for der strømmes livets kræfter til os, og saa at være lydige mot hans ord og holde hans bud (v. 10). Og saa la Herren faa rense os (v. 2), skjære væk vor egen viljes vildskud. Dette smaker ikke godt, men det gjør godt.

Tre frugter nævnes her: Faderen *herliggjøres* (v. 8), vi faar det vi *beder* om (v. 7), og hans *glæde* blir i os (v. 7), og hans *glæde* blir i os (v. 11).

“Bli hos mig, kjære Herre Krist, at jeg kan frugter bære!
Du er min rot, jeg er din kvist, og kan dig ei undvære.
Du vintræ i Guds utedgaard, fra dig jeg kraft og styrke faar, kan uten dig ei trives.”

—Indremissionsvennen.

Lidt sjelesorg

Spørsmål: Det er saa vanskelig for mig at faa tro at jeg er et Guds barn, til jeg mangler den vishet som saa mange taler om at de har. Hvorledes forholder det sig med den frelsende tro?

Vi skal la dr. O. Hallesby svare paa dette spørsmål:

Hvad er det at tro?

“*Dersom vi bejender vaare synder, er han trofast og retferdig, saa han forlater os syndere.*” —(1. Joh. 1, 9).

Saavidt jeg ser, er det karakteristisk for vaar tid, at det er saa mange *søkende* sjele, som har overgitt sig redelig til Gud, men som endnu ikke har vishet.

Mange anser dette som et svakhets tegn. Men det kan ikke jeg se saa.

Vi kommer fra en tid, som i en nesten utrolig grad hadde glemt Guds majestet. Ogsaa vi kristne gjorde os skyldige i dette. Gud blev efterhaanden saa liten og let forståelig. Det med Gud og kristendom var saa letvint som fot i hose. Troen blev et lite enkelt regnestykke: “Bare tro og regne, bare tro og regne!”

Under disse forhold blev det mange “troende”, som kjente lite til syndens alvor og frykten for Gud. Avstanden mellem Gud og synderen holdt paa at forsvinde. Den frykt og beven, som Paulus taler om (Fil. 2, 12), var man ikke bare ukjent med, men ansaa den endog som lovtreldom.

Nu holder Gud i sin naade paa at hjelpe os over i en ny tid. Han har underminert det skraasikre og letvinte i vaart gudsforhold. Vi begynder at kjende vaar avstand fra Gud.

De mange redelige men uvisse sjele i vaar tid er for mig et vitnesbyrd om, at Gud igjen har faat tale om synd, saa sjelene hører og forstaar ham. Foreløbig synes det, som han maa legge vekten her paa synden, for at vi igjen skal faa bruk for naaden, ikke bare tale om naaden.

Med disse ord vil jeg ingenlunde ha sagt, at det i og for sig er noe ønskelig, at de vakte blir gaaende uten vishet of fred. Jeg har kun villet antyde, at det er et trek i vaar tids ansikt, som ikke skal gjøre os mismodige, men heller gi os haap.

Jeg regner med at der mellem mine lesere er mange av disse *søkende* sjele, jeg her har skildret. Og efter at jeg nu har talt lidt om eder, gleder jeg mig til at si et lite ord til eder.

Først vil jeg da si lidt om troen, ti det er den I har misforstaat. I mener at I ikke kan tro, og dette anser I som grunden til eders uvishet og ufred. Men der ser I feil, I har allerede troen, saa sandt I redelig bekjender eders synder for Gud. Det staar jo klart i vaar tekst idag. Les den nu om igjen, saa skal du se.

Derfor sa de gamle haugianere: “at tro er at komme til Kristus med sine synder.” Ja, den som bekjender sin synd for Gud hver dag, han er en troende, uanset om han har vishet eller ikke. Dette er ikke menneskers tanker, men skriftens klare ord: “Dersom vi bekjender vaare synder, er han trofast og retferdig, saa han forlater os synderne.”

—O. Hallesby.
(Fra Broderbaandet.)

Kristne som træler under loven, vil ikke fornekte Kristus. De mener ikke aa kunne greie sig uten Kristus, men de mangler forståelse av at for en kristen maa det være Kristus alene. For dem er det alltid Kristus og gode gjerninger, eller Kristus og alvorlig streben, eller Kristus og fromme følelser eller øvelser. De blir ikke fri før det blir Kristus alene.

—Hannah W. Smith.

Kristenliv

Hold dig nær til Gud i alt — “Herre, du vet det” — og stevn saa frem.

Jeg er mer redd mitt eget hjerte enn for paven og alle hans kardinaler. I mitt bryst har jeg den store pave, den som heter mitt eget jeg. —Luther.

Den kjære lyse sommer

Saa har vi den igjen, vi har frydet oss over den vakre aarstid, folk bader i sol og sand, og paa fjellviddene og paa toppene gaar glade skarer, og alle som kan henter sol og krefter i Guds herlige natur.

Vi roper paa sommeren og ikke bare i naturen, men enn mere i menneskelivet og menneskehjertet. Bort med mørketiden og vinterkulden hvor motstand og ondskap raar, la sommeren komme med fred og glade saa vi oplever solskinn i vaar sjel, sollys i vaart sinn. Der er en vemodig liten fortelling: Sommeren som aldri kom — En gutt er syk og mor trøster ham: Vent til sommeren da skal du komme ut. Men gutten lukket sine øine før den tid, sommeren kom ikke for ham her paa jorden. Det er tungt naar sommeren ikke kommer, og spør du hvorledes den skal komme, svarer jeg med det vakre vers:

Herre, er det dig som kommer
i det fjerne, lyse skjær,
er det dig som bringer sommer
til min dype vinter her?

Han alene kan bringe den sanne og varierte sommer. Blomstene vissner og fuglesangen ophører og høstskodden kommer, men Jesus er den samme. Han sier: Se, jeg kommer. Og hvorfor kommer han? Vi leser i Lukas-evangeliet: Han kommer for aa søke og frelse det som var fortapt. Vi leser i Johannesevangeliet: Han kommer ikke for aa dømme verdekne, men for aa frelse den. Vi leser i Hebreer-brevet: Han ommer for aa gjøre Guds vilje. Han kommer i sitt ord, han kommer i sitt hellige liv og i sin uskyldige død for oss, han kommer ikke for aa dømme verdekne, men for velser, han kommer med gaver, men ogsaa med ubønnhørlige krav. Og vi spør under alt som møter: Herre, er det dig som kommer?

Du oplever en stor sorg, da kommer han for aa løfte og fylde ditt liv, du oplever en stor glede, da kommer han for aa lære dig aa takke, du møter en vanskelig opgave, da kommer han for aa staalsette dig og vise hvad du duger til.

Han kommer for aa bringe sommer til vaar dype vinter. Han vil ta bort de mørke tanker, hjertekulden, ondskaben og gi dig alt godt for tid og evighet. Hvem skulde ellers bringe sommer inn over det vanskelige liv, vaar urolige verden? Maatte saa sommeren være for oss. La oss glede oss i Gud og leve med blikket vendt dit hvor der er sommer, sol og sang til evig tid.

—Nicolai Bøhmer.

Upartisk Kjærlighet

Er det kun i Kristus Gud elsker os, da maa vi st hans kjærlighet ikke bare være overmaate stor, men uforanderlig, uomskiftelig og bestandig, saa den ikke beror paa bedre og værre stunder og personer. For beror Guds kjærlighet paa os, saa at han avskyr og bortviser en sværere synder, eller han ophører at elske os, da maa han ikke elske os kun i Kristus, men i det minste for en del grunde sin naade paa vor verdighet og fromhet. Men da er alt Guds evangelium tilintetgjort. Noget helt andet sier Gud os gjennom skriften. Lovet være Herrens navn!

Han siger os at det er forbi med al vor verdighet, at intea kjød kan ved lovens gjerninger bli retferdiggjort for ham,” at det er bare i Sønnen han er os naadig. Derfor er det og hans lyst baade at gjøre ogsaa de største syndere salige, naar de flyr til Sønnen, og bestandig at forlate os alt, hvad syndig der endnu bor i vort kjød og stundom desværre utbryter. Herren kalder de største syndere til sin naade og iser: “Om eders synder end var som purpuret, da skal de bli hvite som sneen.”

Saadant skjer visselig ved Sønnen, ved tvætningen i hans blod.

—Rosenius.

At der er visse ting som trenger til at bli gjort med særskilt venlighet og forsiktighet, og dette, at siige andre deres feiler, er en av disse ting.

[Continued from page one] —

help he needed just by producing the results. We may say all we please about ours being a conservative church, but I have never seen her bog down on a program that meant progress if a man with vision stood before her. I do not have to tell you how one man has already accomplished the seemingly impossible. Sure, there was kicking, and many of us didn't do much else than that either, but it went over, and our church is praising God for that man today, and his spirit will live at least through the next one hundred years.

Yes, we need one man to help us start for town. Who is he? Oh, I could tell you that too, if you really wanted my opinion.

If we start for town in the home mission field, we are going to town in the foreign fields too. All we need is money for that; the department is set up. Sure, we need missionaries, but that will come, and they will come. We can talk and pray them into the harvest in the foreign fields, and China will be crying for them, as will the other countries, when Hitler jumps into the sea and Tojo says, "I'm through." And the money we need will come. Our people will not fail us. God will not fail us. We will go ahead. I believe in the Norwegian Lutheran Church of America. So does God.

Our vision in Christian education and charities can be discussed by someone else. My cry is that if we are going to continue to believe in our church in the future, we have to have action in the church of today. We need a home missionary program! We need it badly! We need to move to town; we need to go to town! Let us do both, beginning with our next biennial convention! Norwegian Lutheran Church of America! God wants you to lead all Protestantism to the cross. We can do it and we must do it! Pray God to send us the man.

The Coming Convention

The Edmonton Luther League is looking forward to July 27-30 when we will have the privilege of entertaining the district V.P.L.L. convention. We are endeavoring to provide lodging for all our visitors at that time. However, we will have to ask your cooperation on one very important point. You have perhaps read about the extremely crowded conditions prevailing in this city. At the present time over four hundred families are looking for quarters. Such a situation makes our problem more difficult.

Will every parish arrange for someone, perhaps a league president, to compile a list of delegates and visitors who are planning to come and send it to me well in advance of the convention. If we know approximately how many men and how many women are coming we will be better able to make local arrangements.

Send your information to M. S. Johnson, 10923-94 St., Edmonton, Alta. Send us your reply by July 1. M. S. Johnson
Pastor, Central Luth. Church
Edmonton.

Chivalry?

Yesterday I saw a young man in a street-car rise and offer his seat to a middle-aged lady. Said I to myself, "Is the age of chivalry coming back?"

But at the next corner a half dozen hard-boiled, gibbering, cud-chewing, slack-wearing females got on noisily and pushily.

Automatically I took a mental transfer back to the times in which we live.

—P. O. Bersell.

First to Mary Magdalene

He spoke her name the old familiar way—"Mary!" He said, And all her fears Were suddenly gone: He heard her say,—"Rabboni!" joyfully, through tears.

So shall it be when, on a coming Day,
He speaks your name and mine!
We'll hear,
Though in our graves we're laid away—
And, rising up, shall meet Him without fear.

—Paul G. Jackson.

Memory is a paradise from which we cannot be turned out.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

A Prayer For God-Cleansed Lips

Our Savior once said, "Out of the abundance of the heart the mouth speaketh." This is usually a disturbing verse to most of us. We who are professing Christians do keep our lips clean of those words, expressions and sentiments that are vulgar and profane. Yet even we allow unkind and hasty words to wing their flight from our lips. Such words are bearers not of comfort and inspiration, but rather of poison to sting and wound.

What shall we do, we who are guilty of such? We must pray for God-cleansed lips. Thus David prayed: "Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise" (Ps. 51:14, 15). To be delivered from blood-guiltiness is to be forgiven for Christ's sake. He has taken upon Himself all our sins, including those of our lips. Even though one is the chief of sinners in this respect, yet there is cleansing in the blood of Christ.

We are not to dwell on our sins of the past. Yet we need to realize how terrible all sin is, so that we consequently may appreciate how wonderful is the fact of forgiveness. Now what we have done, but what God has done, will enable us to truly speak His praises. It is in the repentant and believing heart that Christ dwells. When He abides in a heart through faith, the lips of that person can out of the abundance of his heart speak God's praises. Let us each one pray David's prayer.

Convention Plans

July 27-30, now definitely the date for our Luther League district convention at Edmonton, may seem to be very distant in the future at present. Yet when that date finally is at hand, most of us will be quite surprised at how quickly it has come. Now is the time to make plans for it.

The district executive made general plans for the convention several months ago. These are progressing satisfactorily. It has been previously announced that our guest speaker will be pastor Mars Dale, president of the Eastern district Y.P.L.L. (According to a card received a few days ago from our Executive Secretary Oscar C. Hanson, Pastor Dale has entered a hospital to undergo a major operation. Let us remember him in our prayers.) Pastor P. Lerseth of Birch Hills has accepted the assignment of leading us in our convention Bible studies. The respective sub-topics are being prepared as units by various circuits of the district. We anticipate a fine program by our leaguers.

Now is the time for local leagues to be preparing to send at least one delegate to the convention. Many leagues should send two. Should we not expect that the leagues in the Edmonton district will turn out just about 100 percent to the convention? Now is the time for pastors, circuit officers and other friends to be making their plans to attend. Our Edmonton leaguers need to know some time in advance approximately how many visitors to expect. In fairness to them make your plans early.

Now is the time for those who have not already done so to begin praying for God's blessing on our gathering. We have a splendid theme, "Jesus, Still Lead On." But a theme does not make a convention. We have a fine guest speaker scheduled. But a speaker can not make a really good convention. Only the blessing of God can do that. How are His blessings bestowed? "Ask, and ye shall receive." Let us in faith ask.

True Humility

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is. —Phillips Brooks.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a front-line trench. —Daniel A. Poling.

Recommendations of the National Bible Camp Committee

1. Our camps must always be first and foremost Bible camps with Bible study as the main part of the curriculum. Campers should constantly be encouraged to use their Bibles daily at camp and afterwards.

2. To preserve the inspiration of Bible camp week in the lives of the campers, they should be encouraged to join the Pocket Testament League. A special Pocket Testament program should be held during every camp week. Two or three consecrated campers should do personal work during the week to encourage all fellow campers to pledge themselves to reading a part of the Bible each day and to carry the New Testament with them wherever they go. Free Pocket Testament material is available for all camps at the Luther League office.

3. The inspiration of Bible camp week should be focused back into the channels of the home congregation. There should be opportunity at every camp for the campers to meet to discuss the work of the home Luther League. The new leadership pamphlet, "Your Luther League at Work", will serve as an excellent guide. Attendance at Bible camp should give campers new information and inspiration for their work in their home Luther League.

4. The age level of campers is lower. This makes it very necessary to have sufficient counsellors for the groups. A high standard of Christian discipline must be maintained in every camp. There must be close supervision at every water front. The recreational program must be well organized under competent leadership.

5. Pastors should be encouraged to attend camp with their own young people. It is a wonderful opportunity for them to have heart to heart talks with young people whom they have confirmed. Before leaving camp, every pastor should meet with his own young people to plan more dynamic activity for Christ when they return to their home congregation. Soon after their return from camp, they should meet to discuss their plans for more zealous work in the home congregation.

6. A display of Luther League material will be sent to every camp committee. Every camp committee is encouraged to arrange with Augsburg Publishing House (in our district with S.L.B.I. Book Store, Outlook—Ed.) for a book display so as to encourage the circulation of good Christian literature among the campers.

7. Christians throughout our church are invited to join in the definite prayer project for our Bible camp work this coming summer that God may arrange matters so thousands of our young people may again meet to study God's Word and rededicate their all to Christ, their Savior.

The Christian Parent Magazine

Every family with growing children should be a subscriber to the magazine, "The Christian Parent." It truthfully announces itself as the only national parent Magazine on a Bible basis. It reiterates the proposition that we cannot solve the Youth Problem until we solve the Parent Problem.

Every department is of challenging interest to parents. The opening column, entitled "Incentives", comments on various timely topics and current news. Following is a paragraph from the May, 1944 issue: "Three isn't too young to start. What? Why, to dance, of course. So says the advertisement of a Billings dance school. But when it comes to 'start' educating and training children for God and Heaven, then too often parents wait until the child is six or sixteen, if even then."

The second department headed, "As the Editor Sees It", consists of thought-provoking editorials on topics of specific concern to parents. In the May issue follow two articles, "Have You a Right to Mother's Day?", and, "Your Boy's Adventure." The third department is entitled, "Home Problems." There follows a searching article, "Your Child in Eternity", by B. E. Bergesen, a writer and evangelist of the N.L.C.A. Following the family devotional section are other columns and articles of interest.

One third of the thirty two page magazine is devoted to the family worship section. The basis of the present series is the good news according to Luke, written and discussed in simple, everyday English. The devotion for today, May 2 (there is one for each day of the month) is as follows:

Are You Afraid to Talk?

Luke 12:8-12

Holy Spirit, teach us all things, and then bring all things to our remembrance. In Jesus' name. Amen.

Last time we heard whom we should fear. Fear God, and you will have nothing else to fear. But what do you think we are most afraid to tell other people? We have no fear to tell about our clothes and our food; and about our health and our work and our fun. But most Christians seem to be afraid to tell about Him from whom these things come, — that is, JESUS. If we say of every blessing that it came to us through Jesus, then we give God all the honor, and also help people to know and remember where their blessings come from.

To tell about something is to confess it. To tell about Jesus is to confess Him. If I don't want to say that all blessings come from Him, then I am really saying I do not know Him. If in this life we say we do not know Him, then on the last day He will say that He does not know us.

There is only One who can help us to believe in Jesus Christ as our only Savior from sin, and to confess Him before men. That One is God the Holy Spirit. No man can say that Jesus is the Lord, except by the Holy Spirit. The Holy Spirit works in us through the Word of God. If we will read and hear the Word of God every day, the Power of the Holy Spirit will be in our hearts, to teach us what and how to speak of Jesus before men. And then Jesus will also speak of us before the angels of God on the last day.

Questions: About what is it easy to talk to people? What is a greater and better thing to tell them? Who can help us to speak about Jesus as our Savior before all people? What must we use to have this power in our hearts? How often do you think a Christian should read his Bible?

Let us pray: Dear God, Thou hast promised to pour out Thy Spirit on all flesh; on our boys and girls. Please pour Him out on us all today, that we believe in Jesus and confess Him before men every day. Amen.

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Consecration

O for the altar's glowing coal

To touch my lips and fire my soul,

To purge the sordid dross away,

And pure as crystal make my clay.

Then, if a messenger He ask —

A laborer for the hardest task —

Through all my weakness and my fear

Love shall reply, "Thy servant's here."

Nor should my willing soul complain

Though every effort seemed in vain.

Enough the recompense shall be

To work and suffer, Lord, for Thee.

—Doddridge.

We know one preacher who thinks he is courageous just because he is always starting a fight.

It is always so much easier to defend our prejudices than to arrive at convictions that are really Christian.

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